THE

Delphick Oracle;

Set forth by the moſt LEARNED

SCHOLARS

In the moſt FAMOUS

UNIVERSITIES of EUROPE:

FOR THE

Advancement of *Divine* and *Human* LEARNING.

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Delphick Oracle.

LONDON, *January* 2d, 1719-20.

Question. *OF what Matter is a* Comet? *And whether do they preſage any Calamities that ſhall befal particular Men or Nations?*

A. When *Cardan* the great Philoſopher was in *England*, being ask'd by King *Edward* VI. (as Biſhop *Burnet* relates in his Hiſtory of the Reformation abridg'd, *page* 183.) what a Comet was, he anſwer'd, it was the Concourſe of the Light of wandring; which is contrary to the Opinion of *Fromond*, who ſays, *Materia eſt, ſine dubio, exhalatio aut vapor, in quo ſideris radias ſe multiplicat, & in comam tricat & confundit.* Meteorolog. lib. 3. cap. 2. articul. 1. And they have for the moſt Part good Motions, the firſt from Eaſt to Weſt, according to the *Primum mobile*, or the Rapidity of the Air or Sky in which they ſwim, and the other from Weſt to Eaſt, or from North to South, as having been ſometimes from South to North, as having been near the *Pole*, according to this of *Claudian*,

Qui primum roſeo Phœbi prolatus ab Ortu,
Qua micat aſtrigera ſenior cum conjuge Cepheus,
Inde Lycaonia paulatim expulſus ab Arcto,
Crine vago, Getici fœdavit ſidera plauſtri,
Donec in exiguum moriens vaneſceret ignem.

De bel. Getic.

'Tis true, ſome vainly conceit, that the fixed Stars are periſhable, and then their dead Bodies become Comets, which being unburied, and not yet compos'd to reſt, they like Shadows wander up and down thro' the various Regions of the Heavens, till they have found out fit Places for their Reſidence, which having pitch'd upon, they ſtop their irregular Courſe, and being turn'd into Planets, move circularly about ſome Star: But this fooliſh Opinion is to be exploded as moſt ridiculous, and utterly repugnant to ſound Reaſon.

Now concerning that other Part of the Queſtion, concerning whether *Comets* or Blazing-Stars are the Preſages of National Calamities, or Diſaſters, which ſhall happen to particular Men, obſerve theſe Words of *Fromond* cited above. *Solet enim benigniſſimum numen, ubi menſura flagitiorum noſtrorum ad plenitudinem venit, & vindictam hîc potiùs temporariam quàm æternam parat, naturalium iſtorum effectuum occaſione uti, & terrore illo ad pœnitentiam & ſui reſpectum convertere.* Meteorolog. lib. 3. cap. 3. But if Men will not by true Repentance avert thoſe Judgments which theſe Signals ſhew are likely to befal them, they muſt expect the Scourge of divine Wrath. The Antients ſaid, No Comet appear'd but what ſome evil follow'd. *Cometes terrificum magna ex parte ſidus, ac non leviter piatum; ut civile motu Octavio conſule, iterumque Pompeii & Cæſaris bello.* Plin. lib. 2. cap. 25. A little before the Battle at *Philippi*, not long after the Death of *Julius Cæſar*,

Cæſar, a *Comet* appear'd, attended with terrible Lightning and Thunder, of which *Virgil* thus takes Notice,

Non alias cœlo ceciderunt plura ſereno
Fulgura, nec diri toties arſere cometæ. Georg. I. 1.

Which Thunder and Lightning, when the Sky is fair, the *Romans* look'd upon (*Ruæus* in his Notes upon the aboveſaid Poet, and Mr. *Ogylby* in his Annotations on the ſame Place, tells us) to be of an ill Omen, and Prodigious: But as for the Comet which then appear'd for ſeven Days about eleven at Night, their Ignorance believ'd to be the Soul of *Julius Cæſar* tranſlated to Heaven, according to the Relation of *Suetonius*, *Si quidem ludis, quas primò conſecratos ei hæres Auguſtus edebat, ſtella crinita per ſeptem dies continuos fulſit, exoriens circa undecimam horam: Creditumque eſt, animam eſſe Cæſaris in cœlum recepti.* Cap. 88. Comets do certainly preſage War, Famine and Peſtilence, Change of Governments, and the untimely Deaths of Princes. Tho' they had a wrong Notion of the Comet which appear'd after the Death of their firſt Emperor, yet, we learn from *Tacitus*, that they found a contrary Effect of that which appear'd in *Nero*'s Reign, which was a Reign of Cruelty; *Sidus cometes, ſanguine illuſtri ſemper Neroni expiatum*, ſays the aforeſaid Hiſtorian in the 15th Book of his Annals. When God is about to puniſh a Nation for their manifold Sins, he is wont to ſignify his Diſpleaſure firſt by Prodigies; for he will not always ſpeak to Men with an human Tongue by Prophets and Apoſtles, but ſometimes by the Elements chang'd into divers Forms and Shapes, as you may ſee by the following Account of Comets, which were the Fore-runners of dreadful Tempeſts and Inundations, Earthquakes and Murrain, with the

the Deaths of Emperors, Kings and Princes, which occaſion'd great Mutations of Religion, and ſtrange Revolutions of Empires, Kingdoms and Commonwealth.

Anno Domini 1. The Star which guided the three *Magi* or wiſe Men out of the Eaſt to *Bethlehem*, is ſaid to be a Comet, which preſaged the Change of the *Jewiſh* Religion to *Chriſtianity* by the Birth of *Jeſus Chriſt*. In the Year 13, a Comet appear'd before *Quintilius Varus* was kill'd by the *Germans*, *Arminius* being their Captain. In 16, a Comet preceded the Death of *Auguſtus* Emperor of *Rome*. In 56. a Comet was ſeen in a Shower of Blood, a little before the Emperor *Claudius* died. In 62, a Comet appear'd ſix Months before bloody *Nero* was kill'd. In 66, another Comet appear'd, ſix Months after which *Laodicea*, *Hierapolis*, and *Coloſſus*, were ſadly ſhatter'd by an Earthquake. In 68, a Comet like a a flaming Sword was ſeen for a Year over *Jeruſalem*, which preſag'd the Deſtruction of the City by *Titus Veſpaſian*. In 78, a Comet appear'd juſt before a terrible Earthquake which did much Damage in *Cyprus*. In 79, a Comet forerun great Tempeſts, and Earthquake, and Peſtilence in *Rome*. In 190, a Comet preceded a War, Plague, and burning of the Capitol at *Rome*. In 323, 337, 367, 377, Comets appear'd, ſoon after which ſprung the Hereſy of *Arrius*; *Conſtantine* the Great died; the Emperor *Jovinian* was overcome by the *Perſians*; and a moſt dreadful Earthquake ſhak'd the greateſt Part of the World; inſomuch, that the Sea overflowing its Banks, many Cities and People were deſtroy'd. In 410, a Comet was ſeen, after which *Rome* was took by *Alaric* King of the *Goths*; various Calamities happen'd both in the Eaſt and Weſt; ſo great was the Slaughter of Mankind at that Time, that the like was not known in any Age ſince the Creation; whole *Europe* peri-

riſh'd,

riſh'd, Part of *Aſia* ſuffer'd the ſame Fate, and *Africk* did not eſcape the like Deſolations; in fine, Sword, Famine and Peſtilence, raged thro' the whole World. In 594, a Comet appear'd, after which broke out the War of the *Lombards* in *Italy*, and great Swarms of Locuſts did much Damage there. In 602, a Comet was ſeen, ſhortly after which enſu'd great Calamities caus'd by *Mahomet*; and *Boniface* III. declar'd *Rome* to be the univerſal Head of all Churches. In 745, a Comet appear'd in *Syria*, after which follow'd a Plague. In 912, a Comet preceded a great Inundation in *Saxony*. In 1066, a Comet appear'd thro' the whole World, after which *William* Duke of *Normandy* ſubdu'd *England*; and Pope *Gregory* VII. excommunicating *Henry* IV. elected *Rodolph* to the Empire. In 1145, a Comet was ſeen, after which a War broke out againſt the *Saxons*, *Vandals* and *Polanders*. In 1223, a Comet was ſeen, after which the Emperor *Frederick* II. and the Pope not agreeing, thereupon broke out the Faction between the *Guelphs* and *Gibellins*. In 1340, 1363, Comets appear'd, after which the *Engliſh* in a Battle ſlew 10000 *Frenchmen*, and a Reformation began in *England* by *John Wickliff*. In 1444, a Comet preceded a great Sedition in *England*. In 1516, 1529, 1558, 1572, Comets appear'd, after which began the Reformation in *Germany* by *Luther*; the Sweating Sickneſs deſtroy'd many Thouſands in *England*; the *Dutch* revolted from the *Spaniſh* Monarchy; and the *Pariſian* Maſſacre in *France* was perpetuated by the *Papiſts* on the *Proteſtants*. In 1665, appear'd three Comets, which preſaged the moſt dreadful Plague in *London*, whereof died 68748 Souls; and the terrible Conflagration of our famous Metropolis, whereby 13200 Houſes were burnt, beſides St. *Paul's* Cathedral, and many other Churches and Halls. And in 1680, a Comet preceded the Decollation

collation of the Viſcount *Stafford* on *Tower-Hill*, for being concern'd in the Popiſh Plot.

Q. *Who are the greateſt* Atheiſts?

A. Zealots in Religion, who act that Part, tho' never ſo wicked in their Principles and Morals: Thus in our late Civil Wars, all the Villainy which the Godly Party (as they nam'd themſelves) committed, was by them call'd *The Work of the Lord*; and that Curſe which the Scripture pronounces againſt them that do the Work of the Lord negligently, they pronounced againſt all ſuch as refus'd to aſſiſt them in cutting off their Sovereign's Head, which could not be done by a Stratocracy or Army Power, but by the abſolute Authority of the three Eſtates in Parliament aſſembled. So the *Anabaptiſts* of *Germany* choſe rather to wreſt the Senſe of God's holy Word, than want a Text to juſtify the evil they committed: For in the Minority of their Power, they had always in their Mouths that humble Sentence of our Saviour's, *If Men ſtrikes you on one Cheek, turn the other*; *if they take your Cloak, give them your Coat alſo.* But when they were grown 100000 ſtrong, then they fell to doing the Work of the Lord diligently, as they call'd it; making uſe alſo of another of *Chriſt*'s ſayings, *Bleſſed are the meek* (meaning themſelves) *for they ſhall inherit the Earth*; and then ſinging to the Lord a new Song, they plunder'd all *Germany*. Now theſe are they who do the greateſt Miſchief to Religion; theſe are they whom we may truly call the greateſt *Atheiſts*, for that they are ever handling holy Things without feeling; and theſe are they that in a perverted Senſe fulfil that ſaying of the Scriptures, *Godlineſs is great Gain:* For by Reaſon of their Impiety, ſeeing they can expect to receive little Benefit from our Saviour in the next World, they reſolve to make what Advantage they can of him in this. Like Juglers, they carry only their Coal

of

of Zeal in their Mouth, not being heated themſelves, with what they go about to inflame others. But as it adds Deformity to an Ape, to be ſo like a Man. So the near Reſemblance that Hypocriſy bears to Religion, renders it the more deformed. By which you may ſee, how little we can judge of Religion by outward Appearance. Now in ſuch like Caſes, when the Searcher of Hearts afflicts them in this Life, we, who ſee the outſide only, do fooliſhly queſtion divine Juſtice.

Q. *Is the Ebbing and Flowing of the Sea caus'd by the Sun or the Moon?*

A. To find out the Cauſe of the Ebbing and Flowing of the Sea, hath been the Scrutiny of a great many wiſe Men to no Purpoſe: And this made *Ariſtotle* (tho' falſely reported, for he died otherwiſe) drown himſelf in *Euripus*, as deſpairing to find the Cauſe of its Reciprocation, or Ebb and Flood ſeven Times a Day. This *Euripus* is a narrow Paſſage of the Sea, dividing *Attica* and the Iſland *Eubœa*, now call'd *Golfo de Negroponte*, from the Name of the Iſland and chief City thereof, famous in the Wars of *Antiochus*, and was taken from the *Venetians* by *Mahomet* the Great: But tho' *Mela* and *Pliny* affirm the Flux and Reflux to be ſeven Times a Day, and as often in the Night, yet latter Experience proves, that *Euripus* ebbs and flows but four Times a Day, that is every ſixth Hour, according to the Law of the Ocean; or to ſpeak more intelligibly, it exceeds not in Number the Motion of other Seas, in twice ebbing and twice flowing in 24 Hours. The Philoſophy of the Flux and Reflux was very imperfect of old among the *Greeks* and *Latins*; nor could they hold a ſufficient Theory thereof, who only obſerv'd the *Mediterranean*, which in ſome Places hath no Ebb, and not much in any Part: Some from the *Hypotheſis* of *Copernicus*, or the diurnal and annual Mo-

tion of the Earth, endeavour to ſalve the Flows and Motions of the Sea, illuſtrating the ſame by Water in a Bowl, which riſes or falls to either Side, according to the Motion of the Veſſel. Indeed this is a Notion that might ſomewhat ſuſpend Incredulity of the ſabbatical River, lying between *Arcas* and *Raphanea*, two Cities (as *Joſephus* tells us) in the Kingdom of *Agrippa*, which when it flows is very full of Water, and runs with a very ſwift Stream; but having flow'd ſix Days, it is on the ſeventh Day ſo dry, that you may ſee the bottom, and the next Day it continues its Courſe again. We know the ſeveral *Phænomena*'s of the Heavens may be reſolv'd by that *Hypotheſis* which makes the Earth to move, but we ſhall always adhere to *Ptolomy*'s Syſtem, which is the trueſt in making the Earth fixed: And indeed, while we refer the Flux and Reflux unto the Moon, we give ſome Satisfaction for the Ocean, but no general Solution for Creeks and Seas, which know no Flood; nor reſolve why it flows three or four Feet at *Venice*, in the Bottom of the Gulph, yet ſcarce at all at *Ancona*, *Durazzo*, or *Corcyra*, which lie but by the way.

The *Euxine*, *Ægean*, and *Caſpian* Seas, have no Reciprocations which can ſenſibly be perceiv'd. The Sea between *Sicily* and *Italy* flows twice in a natural Day. In the Septentrional or Northern Parts of the World, as on the Coaſts of *Norway*, *Denmark*, *Holland* and *England*, the Flux is greater than any where: But on the *African* Shore, all along from the Fret of *Hercules* to the Tropick of *Cancer*, the Flux is ſmall, and on the Shore of *Mexico*, *Cuba*, and the Iſles adjacent, the Sea ſcarce ſhews any Reciprocation. In the *Magellanick* Sea, the Tides are high enough; and the Weſtern Ocean hath a greater Flux than the Eaſtern; inſomuch, that the River *Maragnon* in *America*, whoſe Mouth

Mouth is wider than that of the *Mediterranean* Sea, ebbs and flows for 100 Leagues. In the *East Indies* at *Patala*, now call'd *Cambaia*, the greateſt Flux is in the River *Indus*, which like a moſt rapid Torrent flows thirty Leagues up the Country, which is forty Miles more than the River of *Thames* hath any Reciprocation. The Ocean, nigh the River *Niger* in *Guinea*, doth in the middle Space, between the *Equator* and Tropick of *Cancer*, flow four Hours like a rapid Torrent, and hath eight Hours for its ebb.

But tho' the Reciprocations of the Sea proceed from natural Cauſes, yet are they ſometimes ſupernatural, as when the Waters gather'd themſelves together like a Wall on each Side of the *Iſraelites*, whilſt they paſt on dry Land thro' the *Red-Sea*, which (as *Adrichomius* ſays) is very tempeſtuous and deep. Alſo in the Year 1550, *Edward* VI. being then King of *England*, the *Thames* on the 17th of *December* ebb'd and flow'd at *London* thrice in nine Hours. And in the Reign of King *James* II, there was ſuch a low Ebb in the *Thames*, that betwixt *Lambeth* and *London-Bridge*, People went over from one ſide to the other dry Foot: And ſeveral unuſual Tides have happen'd ſince in the ſame River. Furthermore, we are to obſerve, that the Riſing of the Water being always alternately greater and leſſer in each Place, when it is produc'd by the Moon declining ſenſibly from the Equinoctial, that being the greateſt of the two high Waters in each diurnal Revolution of the Moon, wherein ſhe approaches neareſt either to the *Zenith* or *Nadir* of the Place, whence it is, that the Moons in the Northern Signs in this Part of the World make the greateſt Tides when above the Earth, and in Southern Signs when under the Earth; the Effect being always the greateſt where the Moon is fartheſt from the *Horizon*, either above or below it.

But yet this Motion is ſomewhat alter'd by the Libration of the Water, whereby tho' the Action of the Luminaries ſhould ceaſe, nevertheleſs, the Flux and Reflux of the Sea would continue ſometime: This Conſervation of the impreſs'd Motion diminiſhes the Differences that otherwiſe would be betwixt two conſequent Tides, and is the Reaſon why the higheſt Spring Tides are not preciſely on the new and full Moon, nor the Neaps on the Quarters: But generally they are the third Tides after them, and ſometimes later. All theſe Things would proceed regularly, if the whole Earth was cover'd with Water very deep: But interpoſing Continents, Streights, and the Shoalneſs of the Sea in ſome Places, do cauſe that in the open Ocean the Time of high Water is not at the Moon's Appulſe to the *Meridian*, but always ſome Hours after it, as upon all the Weſt Coaſt of *Europe* and *Africk*, and the Weſt Side of *America*, where a South-Weſt Moon makes high Water; and hence Lakes, ſuch as the *Caſpian* Sea, and *Mediterranean* Sea, the *Black* Sea, *Streights* and *Baltick*, have no ſenſible Tides: for Lakes having no Communication with the Ocean, can neither increaſe nor diminiſh their Water, whereby to riſe and fall; and Seas that communicate by ſuch narrow Inlets, and are of ſo immenſe an Extent, cannot in a few Hours time receive or empty Water enough to raiſe or ſink their Surface any thing ſenſibly. But to make this Demonſtration plainer, the Tides in the Bay of *Cochinchina* or *Tonquin* may ſuffice, for there is but one Flood and Ebb in 24 Hours; and twice in each Month, when the Moon is near the *Equinoctial*, there is no Tide at all, but the Water is ſtagnant: Yet with the Moon's Declination there begins a Tide, which is greateſt when ſhe is in the tropical Signs, only with this Difference, that when the Moon is to the Northward of the

Equi-

Equinoctial, it flows when ſhe is above the Earth, and ebbs when ſhe is under, ſo as to make high Water at the Moon's ſetting, and low Water at her riſing; and the Cauſe of this odd Appearance is from the Concurrence of two Tides, the one propagated in ſix Hours out of the great South Sea along the Coaſt of *China*; the other out of the *Indian* Sea, from between the Iſlands in twelve Hours along the Coaſt of *Molucca*'s and *Camboida*. Now one of theſe Tides being produc'd in North Latitue is (as juſt now hinted) greater, when the Moon being to the North of the Equator is above the Earth, and leſs when ſhe's under the Earth: The other of them, which is propagated from the Eaſtern Ocean, being rais'd in South Latitude, is greater when the Moon declining to the South is above the Earth, and leſs when ſhe is under the Earth: So that of theſe two Tides alternately greater and leſſer, there comes always ſucceſſively two of the greater and two of the leſſer together every Day, and the high Water falls always between the arrival of the two greater Floods, and low Water between the arrival of the two leſſer Floods. And the Moon coming to the *Equinoctial*, and the alternate Floods becoming equal, Tides ceaſe, and the Water ſtagnates: But when ſhe hath paſs'd to the other Side of the *Equator*, thoſe Floods which in the former Order were the leaſt, now becoming the greateſt, that which before was the Time of high Water now becomes low Water, and the Converſe.

But beſides this Theory of the Tides, we are to note there is an Uncertainty in them occaſion'd by high Winds, which ſometimes force them ſooner or later than uſual in certain Places, as in the *Caribby* Iſles; for there is a Trade-Wind, or conſtant blowing always from one Point with little Variation, yet in or near the Month of *Auguſt*, thoſe

Parts

Parts are dreadfully afflicted with furious Storms call'd *Hurricanes*. Alſo Tides are ſometimes occaſion'd ſooner or later by *Monſoons*, which is a periodical blowing one half Year one way, and the other half Year the contrary; and the Limits of theſe Winds extend almoſt to the Latitude of 30 Degrees on each Side the *Equinoctial* Line. However, the ſhifting of theſe contrary Winds call'd *Monſoons*, moſtly between the two *Tropicks* on each Side the *Equator*, is not all at once, but ſometimes is attended with Calms and variable Winds, and ſometimes with violent Storms, that ſeem to be of the Nature of the *Weſt-Indian* Hurricanes; and theſe Tempeſts or *Tornado's*, are by Mariners term'd the breaking up of the *Monſoons*. The Tide ebbs and flows four Times in 24 Hours at *Pool* in *Dorſetſhire*, but in a different Manner from that of *London*, where it flows four Hours almoſt as far as *Kingſton* in *Surrey*, and ebbs eight Hours. *Spey* is a large, clear and rapid River, riſing from a Lake of its own Name, in the Hills betwixt *Badenoch* and *Lochaber* in the North of *Scotland*; its Courſe is South Eaſt, is every way hedg'd in with high Hills and large Woods, is increaſed with many other Rivers and Torrents from the Mountains, until it comes within ſix Miles of the Sea, where it runs thro' a plain and well inhabited Country, and does much Damage by its Inundations, tho' the Tide does not flow up a Mile in it; but many Times in the Heat of Summer it ſwells by Weſterly Winds, tho' there be no Rain. In that Streight call'd *Pentland-Firth*, lying between the *Orcades* and main Land of *Scotland*, the Tides are very ſwift, violent and contrary, occaſion'd by the Multitude of the Iſles ſituated thereabouts, and Narrowneſs of the Paſſage, which makes it very dangerous, eſpecially to Srangers; and what's remarkable, the Whirlpools, with which this *Firth* abounds,

and

and occaſion'd, as is thought, by ſome *Hiatus*'s in the Earth below, are moſt dangerous in a Calm, and whirl the Boats or Ships round till they be ſwallow'd; but if there be any Wind, and the Boats or Ships under Sail, they paſs without Danger. The different Tides in this *Firth* are reckon'd 24, and run with ſuch impetuous Force, that no Ship under Sail with the ſtrongeſt Wind is able to make way againſt them; but the Natives, who know the proper Seaſons, ſafely paſs this *Firth* every Day, if they attempt not to go againſt the Tides; which (it is our Opinion) run ſo ſtrong here by Reaſon of their Proximity to that *Mael-Stream* or *Umbilicus oceani* towards the Coaſt of *Norway*, where is ſuch a dangerous Whirlpool that it ſucks Ships into it for ſome Leagues off, and ſwallows them; and the Water flies up there with ſuch a ſtrong Impetuoſity, that Fiſh ariſing from thence periſh alſo, becauſe they can't get under it again, for Iron it ſelf would float on its Waves. In the *Scottiſh* Seas there is a great Increaſe and Decreaſe of Water, in the Flux and Reflux; the Reflux particularly is very remarkable, becauſe of the Declivity of the Country. The moſt remarkable Tides in *Scotland* are in the narrow Paſſage, where *Kintire*, belonging to the Shire of *Argyle*, is join'd to *Cnapdale*, it is about a Mile in length, and when the Tide is out is a low Sand, thro' which Mariners draw their little Veſſels to cut their Paſſage ſhort; and which is wonderful, as the Sea flows in at one ſide it flows back at t'other, as if Providence took particular Care to preſerve this little *Iſthmus*, that it ſhould not be broke thorough by the Force of the contending Waves. Near to this lies the Gulf, call'd *Cory-Vrekan*, betwixt the Iſles *Jura* and *Scarba*, which has ſuch an impetuous Current, as is not to be match'd any where about the Iſle of *Great-Britain*; the Sea begins to ferment

with

with the Tide of Flood like the boiling of a Pot, and increaſes gradually till it appears in many Whirlpools, which immediately after Spout up in Shape of Pyramids, with a great Noiſe as high as the Maſt of a little Ship, and the white Waves occaſion'd by the Fall of the Water, run two Leagues with the Wind before they break. The Sea continues theſe various Motions from the beginning of the Tide till above half Flood, when it decreaſes gradually, but continues to boil till within an Hour of low Water; and notwithſtanding this great Ferment of the Sea, which brings up the leaſt Shell from the Ground, the ſmalleſt Fiſher-Boat may croſs the Gulf at the laſt Hour of the Tide of Flood, and the laſt Hour of the Tide of Ebb; but 'tis fatal to any Veſſel to approach this Gulf when the Pyramids of Water begin to riſe. On the Coaſt of *Barnea*, one of the *Harries* Illands, the Tides increaſe and decreaſe gradually, according to the Age of the Moon, ſo as about the third Day after the new and full Moon, in the Weſtern Iſles and Continent, they are commonly at the higheſt, and about quarter Moons at the loweſt, the former call'd Spring-Tides, the other Neap-Tides, the Tides from the quarter to the higheſt Spring-Tides increaſe to a certain Proportion; and from the Spring-Tide to the Quarter-Tide in like Proportion; and the Ebbs riſe and fall always after the ſame Manner. It is ſuppos'd, that the Increaſe of Tides is made in the Proportion of Signs; the firſt Increaſe exceeds the loweſt in a ſmall Proportion, the next in a greater, and the third greater than that, and ſo on to the middlemoſt, whereof the Exceſs is the greateſt, diminiſhing again from that tothe higheſt Spring-Tide, ſo as the Proportions before and after the middle do anſwer one another. And likewiſe, from the higheſt Spring-Tide to the loweſt Neap-Tide, the

Decreaſe

Decreaſe ſeems to keep the like Proportions, and this commonly falls out when no Wind or other Accident cauſes an Alteration. At the beginning of each Flood on the Coaſt, the Tide moves faſter, but in a ſmall Degree, increaſing its Swiftneſs till towards the middle of the Flood, and then decreaſing in Swiftneſs again from the middle of the Top of the high Water; it is ſuppos'd, that the inequal Spaces of Time, the Increaſe and Decreaſe of Swiftneſs, and conſequently the Degrees of the Riſings and Fallings of the ſame inequal Spaces of Time, are perform'd according to the Proportion of Signs. The Proportion cannot hold preciſely and exactly in Regard of the Inequalities that fall out in the Periods of the Tides, which are believ'd to follow certain Poſitions of the Moon, in Regard of the *Equinox*, which are known not to keep a preciſe conſtant Courſe, ſo that there not being equal Portions of Time between one new Moon and another, the Moon's return to the ſame *Meridian* cannot be always perform'd in the ſame Time; and the Tides from new Moon being not always the ſame in Number, or ſometimes but 57, ſometimes 58, ſometimes 59, without any certain Order or Succeſſion, is another Evidence of the Difficulty of reducing the Theory of them to a greater Exactneſs than is already known.

At the Eaſt End of the laſt mention'd Iſle, there is a ſtrange Reciprocation of the Flux and Reflux of the Sea; and there is another no leſs remarkable upon the Weſt Side of the *Long Iſland*. The Tides which come from the South-Weſt run along the Coaſt Northward, ſo that during the ordinary Courſe of the Tides the Flood runs Eaſt in the *Firth*, where *Berndra* lies, and the Ebb Weſt, and thus the Sea ebbs and flows orderly, ſome four Days before the Full and Change, and as long after, the ordinary Spring-Tides riſing ſome fourteen

or fifteen Foot upright, and all the reſt proportionably as in other Places, but afterwards, for four Days before the quarter Moons, and as long after, there is conſtantly a great and ſingular Variation, for then a Southernly Moon making there the full Sea, the Courſe of the Tide being Eaſtward; when it begins to flow, which is about nine and a half of the Clock, it not only continues ſo till about three and a half of the Clock in the Afternoon, that it be high Water, but after it begins to ebb, the Current runs on ſtill Eaſtward during the whole Ebb, ſo that it runs Eaſtward twelve Hours together; that is, all Day long, from about nine and a half in the Morning till about nine and a half at Night. But then, when the Night Tide begins to flow, the Current turns, and runs Weſtward all Night, during both Flood and Ebb, for ſome twelve Hours more, as it did Eaſtward the Day before; and thus the Reciprocations continue Flood and Ebb, running one twelve Hours Eaſtward, and another twelve Hours Weſtward, till four Days before the full and new Moon, and then they reſume their ordinary regular Courſe as before, running Eaſt during the ſix Hours of Flood, and Weſt during the ſix of Ebb. There is another extraordinary Irregularity in the Tides, which never fails: That whereas between the vernal and autumnal Equinox, that is, for ſix Months together, the Courſe of irregular Tides about the quarter Moons is to run all Day, twelve Hours, as from about nine and a half to ten exact Eaſtward all Night, that is, twelve Hours more Weſtward, during the other ſix Months, from the autumnal to the vernal Equinox, the Current runs all Day Weſtward, and all Night Eaſtward. Indeed, the Cauſe of the Ebbing and Flowing of the Sea was one of the greateſt Secrets in Nature to the Antients; but late Experience teaches us,

that

that the Moon hath a great Influence over the Tides, which at *Cambaia* do not increaſe, as with us, at the Full, but at the Decreaſe of the Moon they are at the higheſt; as you may read in *Purchas*'s Pilgrimage, *lib.* 5. *cap.* 7. However, by the way we are to note, that from *Cabo de Buena Eſperanzo* unto *Braſilea*, the Sun hath the like Dominion over the Tides there, as the Moon over the Tides here; for the Sun being in *Taurus*, *Gemini* and *Cancer*, the Tide hath his Courſe North-Weſt: When he is in *Leo*, *Virgo* and *Libra*, there is no Current: When he is in *Scorpio*, *Sagittary* and *Capricorn*, the Tide hath his Courſe South-Weſt: And when he is in *Aquarius*, *Piſces* and *Aries*, there is no Current.

Q. *When God paſt Sentence on our firſt Parents in* Eden *for their Diſobedience, he ſaid unto* Eve, I will greatly multiply thy Sorrow and thy Conception; in Sorrow ſhalt thou bring forth Children, *Gen.* iii. 16. *Now the Queſtion is, whether the Virgin* Mary *felt the like Pains when ſhe was deliver'd of our Saviour, as other Women do in Travail?*

A. The Pains which a Woman now ſuffer when in Travail, was a Curſe inflicted on *Eve*, for her audacious Preſumption of attempting to be like her Maker, or otherwiſe, had ſhe retain'd her Innocence, her Sex (as ſome hold) would have conceiv'd and brought forth without violating their *Clauſtrum virginale*, which (as you may read in *Bartholin*'s Anatomy, *lib.* 1. *cap.* 31.) is *Flos virginitatis*; ſo that not loſing the Maiden-head, the Seed would be immitted, and the Off-ſpring come forth thro' the Pores, as do Virgins monthly Purgations, and the whole Act of Generation would have been perform'd without any Sting or Tranſport, juſt as one Hand rubs another. But this is only meer Opinion, and as vain as *Ariſtotle*'s holding the Feminine Sex hath not generative Emiſſion, but only

affords rather Place than Principles of Conception; which is an Aphoriſm that diſparages the Virgin *Mary*, who being the Mother of Purity it ſelf, ſuffer'd not thoſe Pollutions and Pains which are common to other Women in their Puerpery or Child-bearing; and therefore ſhe had no Occaſion for puriſying, but only to ſhew her Compliance to the *Levitical* Laws at that Time in force. *When the Days of her Purification were accompliſhed* (as St. *Luke* records in his Goſpel, *chap.* ii. *v.* 22.) *they brought* the bleſſed Infant to *Jeruſalem*, to preſent him to the Lord.

Q. *'Tis ſuppos'd, Gentlemen, that ſome of you ſaw the great* Phænomenon *which appear'd in* London, *about ſeven at Night, on the* 19*th of* March 1718-19, *from Eaſt to Weſt very luminous for ſome few Minutes, and then ſeem'd to burſt in the middle like a Ball of Fire; pray then reſolve us, whether you take it to be a Prodigy, or to proceed from natural Cauſes?*

A. 'Tis true, ſome of the Gentlemen of our Society ſaw this *Phænomenon*, but ſay, they perceiv'd nothing in it, but what may eaſily be accounted for from natural Cauſes, the Sun having been hot for two or three Days paſt, and particularly that Afternoon, by which Vapours were exhal'd from the Earth and Water, and the ſulphurous Particles mix'd with them taking Fire, might occaſion that Light, and ſome Coruſcations, as is very common over Marſhes and Fenny Places, in Spring and Summer Nights. Theſe *Phænomenon*'s or Meteors are common in Foreign Countries, eſpecially in *Greenland*, where is always fine Weather both Day and Night, if we call Night that perpetual Twilight which during the Summer takes up the Room of it. As the Days are very ſhort there in Winter, ſo to make amends, the Nights are very exceſſive long, and Nature produces there a Wonder: For after Night-fall, and when the Moon is new, or

juſt

juſt before, there ariſes a Light in *Greenland* which ſhines over all the Country, as if the Moon were full: The darker the Night is, the clearer is the Light. It takes its Courſe from the North, for which Reaſon it is call'd the *Northern-Light*. It looks like a flying Fire or Rocket, and mounts up into the Air like a high and huge Pole. It paſſes from one Place to another, and leaves Smoak in the Places that it quits. It hath a great Swiftneſs and Quickneſs of Motion, continuing the whole Night, and then vaniſhes with the Riſing of the Sun. Now this Light we conjecture to be nothing but a Vapour of the Earth, which by its ſwift Motion becoming hot, takes Fire with the ſame Rapidity, that we ſee the flaming Rockets or Tongues of Fire which fall from the Sky, or that fly croſs it, or ſuch as the *Robin-Goodfellows*, otherwiſe call'd *Jack with a Lanthorn*, or *Will in th' Wiſp*, that flutters over Church-yards, where Perſons are executed, and other Places. This *Northern-Light* is clearly ſeen from *Iſland* and *Norway*, when the Air is calm, and that no Clouds darken the Night: Nor does it not only give Light to the Inhabitants of that *Artick* World, but extends it ſelf to a farther Climate.

Such a Light as appear'd in *London*, appear'd likewiſe over all *France*, *ſilente Luna* (for the Moon was but one Day old) in the Night between the 12th and 13th of *September*, in the Year 1621, and occaſion'd Aſtoniſhment every where: For there was a very remarkable Light, which ſo fill'd up the Northern Face of the Sky, that for many Hours it reſembled a moſt bright *Aurora* or Morning Dawn. This indeed was more wonderful, there being no Moonſhine; but what ſeem'd ſtill more wonderful, was a Vapour ſpread in that Region, and elevated up to the very Pole, which was ſo diſtinguiſh'd into certain Colours, as it were

were whitiſh and more obſcure Columns, alternately placed, that when they were parallel to the Horizon, they proceeded into a very ſlow Motion from Eaſt to Weſt. But what at laſt appear'd miraculous, were certain Pyramids, or moſt bright Obelisks, that in a very ſhort Space were rais'd out of the white ones up to the Mid-Heaven, where ſtopping, they ſhot out Vapours, which as they were thin, ſo they were very white, and ſo ſwift in their Motion, that they reſembled Flaſhes of Lightening: However, all theſe Meteors were no more than the Spirit of Nature. Such another Meteor appear'd at *Copenhagen* in the Night, between the firſt and ſecond of *February*, in the Year 1707. In the Night of the ſixth of *March* the ſame Year, it appear'd, as it did there, at *Schonberg* in the *Old-Mark* of *Brandenburg*, and at *Berlin*, and elſewhere: But (in our Opinion) all ſuch Prodigies are only uncommon Meteors, what the Fear of the Ignorant, and the Fraud of the Learned, tranſlate into moſt terrible Relations. But what if this ſame *Northern-Light* be not ſo extraordinary a Thing here in *England*? Or rather, what if it be ordinary, or ever annual, tho' not to ſo remarkable a Degree as on the nineteenth of *March* here? Let us then recommend to the Obſervation of the Judicious one Thing, that in *February*, and for a little before and a little after that Month, about ſix in the Evening, when the Twilight has almoſt deſerted the Horizon, you ſhall ſee a plainly diſcernable Way of Twilight ſtriking up towards the *Pleiades* or ſeven Stars, and ſeeming almoſt to touch them.. Theſe Meteors ſome of our learned Society have often ſeen in the Bay of *Biſcay*, on the Bank of *Newfoundland*, and in the *Iriſh* Sea, in the Dusk of the Evening; and therefore they are no more to be wondered at, than the ſeemingly ſeeing Stars to fall, which are

not

not Stars, but Meteors caus'd of Exhalations, which being not great in Quantity, and drawn up to the lower Region of the Air, taking Fire, fall in a ſtelliferous Likeneſs on the Earth. It hath ever been, and is ſtill, the Nature of ſilly ignorant People to take every Meteor, as not knowing its Cauſe, to be a Wonder, and ominous; nay, they are ſtartled at an *Ignis fatuus*, which the vulgar *Papiſts* take to be the Souls of thoſe in Purgatory. *Vulgus* (ſays *Fromond*, *Meteorolog. l.* 2, *c.* 1. *artic.* 1.) *etiam fingit, animas Purgatorii eſſe, quæ vagentur circumdatæ, & alligatæ, hoc expiatoria igne.* But one *Robert Fluth* an *Engliſhman* (as the ſame Author tells us) by cloſely following an *Ignis fatuus* up and down one Night, found it not to be of a fiery Matter, but tough like Bird-lime, and ſlippery, joyn'd together juſt as the Sperm of Frogs, and ſomewhat white with diſtinguiſhing black and little Spots, which the Light of the Stars makes to reſemble the Brightneſs of a Looking-glaſs. So the Noiſes and Sounds ſometimes heard above in the Air, and which happens only but when an Exhalation detain'd and enclos'd in the cold Clouds, breaks and tears them (juſt like Thunder) to get a Paſſage, make fearful, ignorant, ſuperſtitious People believe, that it is the very Sound of a Trumpet or Drum, and pretend to ſee then Horſemen and Foot rang'd in *Battalia*, with many other terrible Things, according to the Fear or Apprehenſion which they conceive of uncommon Sights.

Q. *Is there a Succeſſion in* Eternity, *or is it an* Eternal now?

A. In Reſpect to God, it would be incompatible with his Immutability, not to have his whole Exiſtence to be all at once, therefore *Boetius* (*de conſolat. Philoſop.*) defines *Eternity* well, in ſaying it is *Interminabilis vitæ tota ſimul & perfecta poſſeſſio.* But in

in reſpect to created Beings, we can not think of *Eternity* without an Idea of Succeſſion, ſo that they muſt both receive and loſe by it, becauſe as they grow old, they acquire or are depriv'd of ſome Property, which cannot happen in God.

Q. *Was the Eclipſe at our Saviour's Death ſeen over the whole World? And do natural Eclipſes of the Sun or Moon preſage future Calamities to befal any particular Nation or People?*

A. As this Eclipſe of the Sun was ſupernatural and miraculous, for it happen'd then at the Full of the Moon, no doubt but it was univerſal; eſpecially upon ſuch an unparelell'd Occaſion as this, Nature ſeem'd all over the World to be thrown into her former *Chaos*, at the moſt terrible Sight of the Crucifixion of the Son of God. *Tenebræ ſuper univerſum mundum factæ ſunt*, ſays *Gregory* of *Tours*, in his Hiſtory of *France*, *lib.* 1. *cap.* 20. And all other Hiſtorians who have taken Notice of this ſolar Defect, do affirm the ſame. *Dionyſius* a Senator of *Athens*, beholding it there, cry'd out; *Aut Deus naturæ patitur, aut machina mundi diſſolvitur*: Which Perſon was the firſt that converted the *Frenchmen* to the Faith of Chriſt, doing great Miracles among them; therefore in Honour of him they founded the Abby of St. *Dennis*, not far from *Paris*, where the Kings of *France* are uſually interr'd. Beſides this preternatural Eclipſe, there alſo happen'd a great Earthquake, and other Prodigies at our Saviour's Paſſion: *Chriſto in cruce pendente concuſſa eſt tellus; tenebris obductum eſt cœlum, multaque alia prodigia acciderunt*, writes *Baronius*, in his Eccleſiaſtical Annals, *lib.* 1. And now that this Eclipſe happen'd at the Full of the Moon, appears from the conſtant Cuſtom of the *Jews*, who were wont to keep their Feaſt of Paſſover (at which Time Chriſt ſuffer'd) always at the Full of the Moon. As for the Duration thereof, about twelve of the Clock

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(in that Meridian which the *Jews* call the ſixth Hour, that is, the ſixth Hour from the Riſing of Sun) that ſupernatural Eclipſe happen'd: And about three of the Clock in the Afternoon, which the *Jews* call the ninth Hour, the Sun began to receive its Light. Moreover, about the ſixth Hour of the ſame Day (*Bunting* tells us his Travels of *Chriſt*, pag. 472.) there fell an Eclipſe of the Moon, which being natural, and not miraculous, it is not obſerv'd by any of the Evangeliſts.

Now as concerning natural Eclipſes of the Sun and Moon, they oftentimes portend great Changes and Revolutions which ſhall happen in Empires and Kingdoms, as well as Misfortunes to particular Perſons; thus when an Eclipſe falls in ♉, ♍, ♑, it prenotes great Scarcity of Grain and Fruit: If it falls in ♊, ♎, or ♒, it prenotes Famine, and peſtilent Diſeaſes: If it falls in ♋, ♏, or ♓, it prenotes War, and a great Death of Fiſhes, Water-Fowls and other Creatures, living in the Sea: And if it falls in ♈, ♌, or ♐, it prenotes Sedition, and great Controverſies. But furthermore, obſerve the fatal Effects of Eclipſes by what follows. *Anno Mundi* 3180, an Eclipſe of the Sun happen'd, at which Time the Kingdom of *Iſrael* began to decline. In 3235, an Eclipſe of the Sun happen'd, at which time the deſtroying Angel killing 185000 of *Sennacharib*'s Army, he broke up the Siege of *Jeruſalem*, and flying home, was ſlain by his own Sons. In 3343, a Solar Defect happen'd, after which the *Jews* were carried into *Babylon*, where they ſuffer'd Captivity ſeventy Years. In 3359, an Eclipſe of the Moon happen'd, after which *Darius Hyſtaſpes* was overcome by the *Athenians*, under the Command of *Miltiades*. In 3469, an Eclipſe of the Sun happen'd, after which *Xerxes* was overcome at *Salamine*. In 3519, ſo great an Eclipſe of the Sun happen'd, that the Stars were ſeen at

Noon; and ſhortly after the *Peloponeſian* War broke out with the *Athenians*. In 3546, an Eclipſe of the Sun happen'd, after which *Athens* was taken by *Lyſander*. In 3619, a Lunar Defect happen'd, at which time *Darius* was overcome at *Arbela* by *Alexander* the Great, who tranſlated the Monarchy from *Perſia* to *Greece*. In 3782, a Lunar Defect happen'd, when *Perſeus* King of *Macedonia*, being overcome by *Æmilius*, the Monarchy was then tranſlated from *Greece* to *Rome*. *Anno Chriſti* 35, an Eclipſe of the Sun happen'd, ſoon after which *Herod Agrippa* was ſmitten by an Angel. In 59, an Eclipſe of the Sun preceeded *Nero*'s moſt cruel Perſecution of the *Chriſtians*. In 393, an Eclipſe of the Sun happen'd, after which fell out the Diviſion of the Empire between *Honorius* and *Arcadius*. In 733, an Eclipſe of the Sun happen'd, after which a great Controverſy began about the Worſhip of Images, which Idolatry was embrac'd by the Weſtern Churches, but ſtrongly oppos'd by the Churches in the Eaſt. In 812, an Eclipſe of the Sun preceded the Death of *Charles* the Great, which was ſo prodigious, that a black Spot appear'd in the Sun ſeven Days. In 1290, an Eclipſe of the Sun preceeded the Erection of the *Ottoman* Empire, to the great Diſturbance of three Parts of the World. And in our Time, no longer than the 22d of *April* 1715, an Eclipſe of the Sun happen'd in twelve Degrees eighteen Minutes of *Taurus*, ſomewhat after eight in the Morning, the like whereof was never ſeen in this Kingdom ſince the Reign of King *Stephen*; it began on the 22d of *March* 1140, when it was ſo dark, that People were forc'd to light Candles, and fear'd the Return of the Antient *Chaos*; for going out they could perceive divers Stars near the Sun. What Effects that terrible one ſeen in this Reign produc'd, were ſeen ſoon after by the Rebellions that broke

broke out in *England* and *Scotland*, for which ſeveral Perſons were executed on *Tower-Hill*, at *Tyburn*, and other Places. But yet that Eclipſe of the Sun which will happen here on *Monday* the 11th of *May* 1724, about five in the Afternoon, will be ſomewhat greater than this we laſt ſpoke of, and of a longer Duration; it will be celebrated in *Gemini*, but what the Efforts thereof will be, we ſhall (for fear of giving Offence to our Superiors) ſuſpend our Judgments.

Q. *Seeing* Jephthah *by the Command of God, ſacrific'd his own Daughter, is it a Sin for the Heathens to offer humane Sacrifices on their Altars?*

A. This Oblation of *Jephthah*'s was not a natural but a civil Kind of Death; nor ought his Vow in any wiſe to be taken in a literal Senſe, ſince it is evident, that ſhe deplor'd her Virginity, and not her Death: *Let me* (ſaith ſhe) *go up and down upon the Mountains and bewail my Virginity, I and my Fellows.* Judg. xi. 37. It is ſaid in the Text, *That the Daughters of* Iſrael *went Yearly to talk with the Daughter of* Jephthah *four Days in the Year.* Judg. xi. 40. which had ſhe been ſacrific'd they could not have done; for whereas the Word is ſometime tranſlated *to lament*, yet doth it alſo ſignify to talk or have Conference with one, and by *Tremellius*, who was well able to judge of the Original, it is in this Senſe tranſlated: *Ibant filiæ Iſraelitarum ad confabulandum cum filia Jephthaci quatuor diebus quotannis:* And ſo it is alſo ſet down in the marginal Notes of our *Engliſh* Tranſlation. But again, you muſt obſerve, that the offering up of his Daughter was not only unlawful, and intrenched upon his Religion, but had been a Courſe and Progreſs that had much condemn'd his Diſcretion, that is, to have puniſh'd himſelf in the ſtricteſt Obſervance of his Vow, when as the Law of God had allow'd an Evaſion, that is, by Way of Commutation or

Redemption, according as it is determin'd, *Levit.* xxvii. whereby if ſhe were between the Age of five and twenty, ſhe was to be eſtimated but at ten Shekels, and if between twenty and ſixty, not above thirty, a Sum that could never diſcourage an indulgent Parent, and therefore their Conceit is not to be exploded, who ſay, that from the Story of *Jephthah* ſacrificing his own Daughter, might ſpring the Fable of *Agamemnon*, delivering unto Sacrifice his Daughter *Iphigenia*, who was alſo contemporary unto *Jephthah*; wherein to anſwer the ground that hinted it, *Iphigenia* was not ſacrific'd herſelf, but redeem'd with an Hart, which *Diana* accepted for her. Thus as this Virgin was not ſacrific'd, we can allow no Plea in the behalf of thoſe humane Sacrifices ſo frequently offer'd by the *Pagans*, eſpecially in *Mexico*, where theſe cruel Offerings are ſo common, that no leſs than 20000 Men are Yearly ſlain upon their Altar. Neither can we commend thoſe *Heathens* who ſacrific'd their own Lives to propitiate their Gods to their Countries, as *Codrus* for the *Athenians*; *Mænetius* for the *Thebans*; *Anchors* for the *Sidonians*; and *Curtius* and the two *Decii* for the *Romans*; the firſt of whom precipitated himſelf into a deep Pit made by an Earthquake, and the other two voluntarily ran into the midſt of their Enemies to be kill'd, as you may read at large in the 7th, 8th, and 10th Books of *Livy*. But let humane Sacrifices be offer'd upon what reaſonable Account you pleaſe, they are no way juſtifiable upon the firſt Part of your Queſtion, becauſe the Offering of Mankind was againſt the Law of God, who ſo abhorr'd humane Sacrifices, that he admitted not the Oblation of unclean Beaſts, and confined his Altars but unto five Sorts of Animals, which were the Ox, the Goat, the Sheep, the Pidgeon and its Kinds: Yet in the cleanſing of the Leper, there is (we confeſs)

confeſs) mention made of the Sparrow, but great Diſpute may be made whether it be properly render'd, and therefore the Scripture with Indignation, oftentimes makes mention of humane Sacrifices among the *Gentiles*, whoſe Oblations ſcarce made Scruple of any Animal beſides Men.

COPENHAGEN, *January* 9th, 1720.

Q. DO *not theſe Texts of Scripture*, That which befalleth the Sons of Men, befalleth Beaſts, even one thing befalleth them: As the one dieth, ſo dieth the other, yea, they have all one Breath, ſo that a Man hath no Pre-eminence above a Beaſt. *Again*, The living know that they ſhall die: But the dead know not any thing, neither have they any more, *Eccl.* iii. 19. *and* xi. 5. *Again*, He is not a God of the Dead, but of the Living. *Luke* xx. 38. *ſeem to favour the Mortality of the Soul?*

A. The Nature of the Soul is ſo obſcure, that the moſt diſcerning Philoſophy could not tell what to make of it, ſome holding it to be Fire, others Water, ſome one thing, ſome another; and if they were ſo divided in the Nature of the Soul, how much more uncapable were they to judge of the Soul's future State? But Nature, which makes nothing in vain, hath implanted in Man a Deſire of Immortality; and as nothing is corrupted but by its contrary, therefore that which hath no contrary (as the Soul) muſt be free from Corruption. As for the above-mention'd Texts cited for proving the Mortality of the Soul, they are (thro' the Weakneſs of Underſtanding) miſapply'd by ſome Men, who cannot maintain any convincing Argument againſt our Immortality after Death, unleſs they will atheiſtically ſay with

Pliny

Pliny contrary to all Reaſon, *That neither Body nor Soul hath any more Senſe after our dying Day, than they had before the Day of our Nativity*; as you may ſee more at large in his natural Hiſtory, *lib.* 7. *cap.* 4.

Q. *Will there be any more Worlds created after the Diſſolution of this?*

A. Some who favour this ridiculous Opinion, ſay, that it gives them a more auguſt Idea of the Wiſdom and Power of God, and of his infinite Perfections, than to imagine all this infinite Extenſion which they behold, ſhould be like a barren Heath, without any Productions again of an infinite Being, and not fill'd with infinite and endleſs Worlds. But this Plurality of Worlds is confuted (tho' but in a blind way) by *Lucanus Ocellus*, who is ſaid to be almoſt contemporary with *Moſes*, in his Book *de mundo*, *cap.* 1. wherein he ſays, this World never had any Beginning, and never will have an End. However, to confute both theſe Errors at once, *viz.* a Plurality of Worlds, and the World's Eternity, hear what the Scripture ſays; *And the Angel which I ſaw ſtood upon the Sea, and upon the Earth, lifted up his Hand to Heaven, and ſware by him that liveth for ever and ever, who created the Heaven and the Things that therein are, and the Earth and the Things that therein are, and the Sea and the Things that are therein, that there ſhould be Time no longer: But in the Days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſh'd, as he hath declared to his Servants the Prophets.* Rev. x. 5, 6, 7. *Ergo*, If Time muſt at laſt have an End, and the Myſtery of God ſhall be finiſh'd, there will certainly be an End of this World, without creating ever any more after its Diſſolution.

Q. *Were the Heatheniſh* Romans *ſuch Enemies to* Chriſt, *as not to bear Teſtimony of his holy Life and Miracles?*

A. All

A. All (as we know of) except *Publius Lentulus*, who, tho' no Convert, gave the Senate of *Rome* a publick Account of what he ſaw, and was an Eye-witneſs of; which was, that *Chriſt* rais'd the Dead, and cur'd all manner of Diſeaſes. Nay, even *Pontius Pilate*, who condemn'd our Saviour, wrote all the Hiſtory of his Miracles and Reſurrection (as *Tertullian* in *apoleg. cap.* 21. and *Euſebius* in his Eccleſiaſtical Hiſtory, *lib.* 2. *cap.* 2.) to the Emperor *Tiberius*; whereupon the *Cæſars* themſelves had worſhipp'd him, if their Government, in ſo doing, had been conſiſtent with the Men of this World, and *Chriſtians* permitted to have been ſaluted *Cæſars*. *Suetonius*, in the Life of *Claudius*, cap. 25. mentions *Chriſt*, as does alſo *Tacitus* very ſlightingly, in the fifteenth Book of his Annals; but a great deal worſe of the Original of the *Jews* and *Moſes*, as may be ſeen by the following Characters given of them in the fifth Book of his Hiſtory.

" It is conceiv'd by ſome, that the *Jews* were Exiles from the Iſle of *Crete*, and planted themſelves upon the Borders of *Lybia*, about the Time when *Saturn* was expell'd his Dominions by *Jupiter*; the Reaſon whereof is grounded upon the Name: For there being in *Crete* a very remarkable Mountain call'd *Ida*, the Inhabitants, by the barbarous Addition of a Letter, were call'd *Judæi* inſtead of *Idæi*. Others ſay, that the Mob ſwarming throughout *Egypt* when *Iſis* rul'd there, theſe were evacuated into bordering Countries, having at that time *Hieroſolymus* and *Judas* to command over them. Again, many think them to have been a People of *Ethiopia*, whom King *Ciprus*, betwixt fear and hatred, thought fit to have remov'd. Others alſo make them to have been an indigent People of *Aſſyria*, who having poſſeſs'd themſelves of a Part of *Egypt*, by Degrees built Cities, and incroach'd upon the *He-*

" *brew*

" *brew* Countries, and Borders of *Syria*. But, a-
" mong the reſt, ſome will entitle their Original
" to a more honourable Derivation, as making
" them to be the *Solimi* of *Aſia*, a People whom
" *Homer* mentions with Honour, and who from
" their own, gave Name to *Jeruſalem*. However,
" ſundry Authors agree, that there being an epi-
" demical Scab throughout *Egypt*, which much
" polluted their Bodies, King *Occhoris* addreſſing
" himſelf to *Hammon*'s Oracle, and ſupplicating a
" Remedy, receiv'd Orders to purge the King-
" dom of that Sort of People, which were not
" acceptable to the Gods, and to convey them
" into other Countries. Whereupon Inquiſition
" being made, they were gather'd together, and
" proſcribed for a March. But being afterwards
" left in a Wilderneſs, diſanimated and drooping
" with Lamentations, one of the Proſcription,
" *Moſes* by Name, advis'd them to abandon all Ex-
" pectation of Aid either from Gods and Men,
" and to confide, being thus forſaken of both, in
" him as their Celeſtial Guardian, who were al-
" ready by their preſent Truſt freed from ſome
" Miſeries. They aſſented, and as an ignorant
" People, adventur'd under his Condnct, in which
" Pilgrimage they were much diſtreſs'd for Want
" of Water: When lying in the Fields ready to
" periſh with thirſt, there paſſed by an Herd of
" wild Aſſes towards a Creek, very much ſhadow-
" ed with Groves, whom *Moſes* follow'd, imagin-
" ing there might be a fruitful Soil, and diſcover'd
" fair Channels of Waters, wherewith they re-
" freſh'd themſelves. Now the ſixth Day of their
" Travels being at an End, on the ſeventh they
" poſſeſs'd themſelves of Lands (expelling the In-
" habitants) wherein were both a City and Tem-
" ple conſecrated. Now *Moſes* to the end he
" might confirm to himſelf this People for the fu-
" ture,

" ture, conſtitutes new Rites, different from the
" Reſt of the World; eſteeming thoſe things pro-
" phane, which with us were ſacred; and indul-
" ging others which we interdicted. They like-
" wiſe conſecrated the Effigies of an Aſs, for be-
" ing their Guide to the Waters where they ſatis-
" fy'd their thirſt; as alſo ſacrific'd a Ram in Con-
" tempt of *Jupiter Hamon*. They offer'd up an Ox
" likewiſe, under which Effigies the *Egyptians* wor-
" ſhipp'd *Apis*. They abſtain'd from Swines Fleſh
" in Memory of their Scab, whereto this Crea-
" ture is obnoxious, and wherewith they were
" polluted. They commemorate their long Fa-
" mine with frequent Faſtings, the Loſs of their
" Fruits with unleavened Bread, and every ſe-
" venth Day they reſted, becauſe that gave a Pe-
" riod to their Labours; which afterwards grew
" ſo pleaſing to them, that they devoted every
" ſeventh Year to their Eaſe. Others are of Opi-
" nion, that they did this in Honour of *Saturn*;
" but by what means ſoever they have been intro-
" duced, they have no Antiquity for their Cano-
" nization. Other ſiniſter and filthy Inſtitutions
" have been prevalent for their Pravity, and all
" the very Dregs of the People (who contemn'd
" the Religions of their Countries) accumulated
" Tributes hither, whereby the Subſtance of the
" *Jews* was very much enlarg'd. Among them-
" ſelves they were very fruitful and merciful; but
" for all others, had an irreconcileable hatred.
" They were a People very much inclin'd to
" Luſt, and however they abſtain'd from mixing
" with Aliens, yet nothing was eſteem'd unlaw-
" ful amongſt themſelves: Now this brought in
" their Cuſtom of circumciſing their Genitals,
" thereby to diſtinguiſh themſelves from others;
" and whoſoever expected to be incorporated in-
" to them, was to do the ſame: After which, the

" firſt Leſſon they taught them was, to contemn " the Gods, forſake their Country, and diſeſteem " Parents, Children, Brethren. And ſo forth his Heat and Paſſion, and unhappy Ignorance of the true Deſcent of the *Jews* and Fame of *Moſes* runs on, contrary to the more modeſt Character which is given of them by *Juſtin* in his Hiſtory, *lib.* 36.

UPSAL, *January* 12*th*, 1720.

Q. IS *the* Punick *Tongue ſpoken at this Day? And how do you conſtrue the Lines of that Language which* Plautus *makes uſe of in his* Pœnulus, *act.* 5. *ſcen.* 1.

A. If the *Punick* Tongue of *Pœnulus* in *Plautus* be the ſame with the *Hebrew*, as ſome do ſay, and the natural Pedigree doth allow, they and the *Carthaginians* being Children of the ſame *Phœnicians*, then their Language is yet living in *Barbary*, where neither the *Greek* or *Latin* heretofore could overcome its Purity; nor *Arabick*, as *Leo Africanus* (in his Deſcription of *Africk*, *lib.* 1. *cap.* 11.) will have it; he thinking the *Africans* to have a different Tongue from the *Arabians*, wherein he is deceived. The *Punick* Lines in *Plautus* are theſe,

'Ythalonim uvalonuth ſi corathiſima conſith
Chim lach chunyth mumys tyalmyddibari imiſchi
Lipho canethyth bynithii adædin binuthii.
Byrna, ob ſyllo homaloninby miſyrthoho
Bythlymmothyn noctothii nelechanti deſmachon
Iſſidele brim tyſelyth chylys chon, ten lyphul
Uthbynim yſdibuth thimo cuthno Agoraſtocles
Ythc manet iſy chyrſae lycoch ſith naſo,

Binni

Bimni id chil lubili gubylim laſibit thym
Bodyaly herayn nyn nuys lym moncoth luſim.

Which may be thus render'd into *Latin.*

Deos deaſque veneror qui hanc urbem colunt,
Ut quod de mea re huc rite venerim:
Meaſque ut guatas, & mei fratris filium
Reperire me ſiritis, diu voſtram fidem,
Quæ mihi ſurreptæ ſunt, & fratris filium.
Sed hic mihi ante hac hoſpes Antidamas fuit.
Eum feciſſe aiunt, ſibi quod faciendum fuit,
Ejus filium hic prædicant eſſe Agoraſtoclem.
Deum hoſpitalem ac teſſeram mecum fero.
In hiſce habitare monſtratu'ſt regionibus.
Hos percontabor qui huc egrediuntur foras.

Q. *It being ſaid in one Place of Scripture, that the Plain of* Mamre *is in* Hebron, *and in another, to be the ſame as* Hebron, *we deſire to know whether this Situation is not both abſurd and contrary to Hiſtory, becauſe there was not as yet any ſuch City as* Hebron *in being?*

A. The Plain of *Mamre* ſtood a Mile from *Hebron*, towards the Eaſt, and diſtant from *Jeruſalem* 22 Miles South-Eaſtward. In this Valley there was a fair and pleaſant Wood, where a young Man call'd *Mamre* dwelt. This Man was Brother to *Eſhcol*, mention'd by *Moſes*, Gen. xiv. 13. 'Tis thought again, that it borrows its Name from *Ælon*, which ſignifies a Valley or Oak-Tree; but rather a Terebinth-Tree, which both Summer and Winter bears green Leaves like a Palm Tree, the Sap or Juice whereof is very good for Medicines. *Abraham* dwelling near to this Tree, being entertain'd by the three Brothers as a Stranger, grew into ſuch Favour and Familiarity with them, that he converted them from Paganiſm, and taught them to know the true and ever-living God. To gratify which great Favour, they aided him in his

War againſt the four Kings that had taken *Lot* Priſoner, and gave him free Liberty to inhabit in, and uſe the Plain thereabouts for his Cattle; before whoſe Door the Terebinth or Oak-Tree ſtood, and ſo continued from the Beginning of the World, till the Time of *Conſtantine* the Great, it being lawful for none to cut a Bough off it, or touch it with a Hatchet, becauſe it was in thoſe Days accounted an holy Tree, and viſited by divers Strangers; and then *Helena* cauſed a fair Church to be built in that Place, and ſo much the rather, for that *Abraham* ſitting under that Tree, the three Angels appear'd unto him in the Similitude or Likeneſs of Men; *Gen.* xviii. 1, 2. There was alſo a double Cave made of white Marble, which (as *Joſephus* ſays) was very fair and beautiful to the Eye, and curiouſly wrought and poliſh'd; wherein *Abraham*, *Iſaac* and *Jacob*, with their Wives *Sarah*, *Rebecca* and *Leah* were buried; and is ſuppos'd to be that Cave which he purchas'd of the *Hittites*, xxiii. 16, 17. And *Abraham*'s Sepulchre was to be ſeen in *Jerom*'s Time, being old and decay'd. But now as to the Queſtion, concerning *Mamre* in one Place is ſaid to be in *Hebron*, and in another to be the ſame as *Hebron*, they fancying this to be both abſurd and contrary to Hiſtory, becauſe here was yet (they ſay) no ſuch City as *Hebron* was in being. But herein no more can be meant by it, than that *Mamre* was ſituated by *Hebron*, or by the Place which afterwards was commonly known by that Name, and poſſibly too in the Days of *Moſes*, as in other Texts the *Hebrew* Preſix will neceſſarily be render'd: And tho' no ſuch City as *Hebron* might be then in being, certainly it might yet be in the Territory of it, or within that Land which ſome time after fell to its Diſtrict. And ſo *Hebron* might truly be ſaid to be the ſame as *Mamre*, that is, the one did belong to

the

the other, or was a Part of the other, and did vulgarly paſs by the ſame common Name. Which undoubtedly is all that the Hiſtorian would have to be underſtood by expreſſing himſelf after that manner.

Q. *Was this Injunction of the Angel,* Look not behind thee, *Gen.* xix. 17. *laid particularly upon* Lot, *or upon him and his whole Family?*

A. It appears by the Event of *Lot*'s Wife being turn'd into *a Pillar of Salt*, Gen. xix. 26. that the Injunction extended to him as well as his whole Family, for an Exerciſe of their Obedience; and that by obſerving it, they ſhould expreſs their Deteſtation of the Wretches that were conſum'd with Brimſtone and Fire in the Cities of *Sodom* and *Gomorrah*, who it ſeems were not ſo much as to be pitied without a Sin, and that they did not repent their leaving their old Habitation; and laſtly, perhaps chiefly, to haſten them as much as poſſible, that is in the moral Conſtruction, make not the leaſt Stop or Heſitation in your flight from Sin, for fear of a Relapſe. Moreover, we may ſuppoſe upon very good Reaſon, that this Command imply'd, that it was not for Man over-curiouſly to look into and examine the Meaſures and Conduct of God. The Fable of *Orpheus* and *Euridice* ſeems to have ſomething of Analogy with this: And *Hannibal* was forbid to look back by a Spectre.

CRACOW, *January 26th*, 1720, N. S.

Q. *WHere is the Country of* Pentapolis? *And was* Lot's *Wife turn'd into a real Pillar of Salt?*

A. The Country was call'd *Pentapolis*, wherein ſtood theſe five rich and opulent Cities, *Sodom*, *Gomorrah*, *Adama*, *Zeboim* and *Bela*, call'd *Zoar*; the four

four firſt of which were deſtroy'd with Brimſtone and Fire from Heaven, but the other being ſpar'd for *Lot*'s ſake, remains even unto this Day, ſituated both in the antient Place, and call'd by the antient Name, unleſs ſome new City hath been lately built in the ſame Place, and is now call'd after that Name, which we cannot think to be true. *Sodomah* and *Gomorrah* in the *Hebrew* or holy Language ſignify a Myſtery and a Faggot of Thorns, but in the *Chaldee*, Blindneſs and Barrenneſs, *Adaman*, red Earth; *Zeboim*, fertile and pleaſant; and *Zoar*, the burning of *Bela*, for in antient Times it is called *Bela*. Now in the very ſame Place where theſe Cities were burnt and deſtroy'd, there is at this Day to be ſeen a Lake about 56 Miles long, and in ſome Places ſix, in others eight and twelve Miles over. It boils with Pitch and Brimſtone, and in ſome Places paſſes by the Name of the *Salt* Sea, and in others, *Mare mortuum* or the *Dead-Sea*, becauſe of the noiſome and venomous Air that riſes out of it, inſomuch, as the very Birds that fly over it fall down dead; and if a Beaſt does but drink of it mix'd with Water, it makes him incurably Sick. It is of a wonderful Nature, for whatſoever heavy thing you fling into it will not ſink, but ſwim upon the top, be it either Iron, Lead, Copper, or any other weighty Matter: Of which *Veſpaſian* the Emperor having Notice, to make Experience of what he had heard, made a Journey of purpoſe to ſee it, and with him took certain condemn'd Men, who for their Offences had deſerv'd Death; theſe he manacled, and where he thought it to be deepeſt cauſed them to be thrown in; but they roſe up again with ſuch Violence as if ſome Storm or Tempeſt had ſent them up. The Water thereof changes three Times a Day, and ſhines againſt the Sun with divers Colours, caſting out Fire and great Cakes of Pitch,

which

which is good for divers Things, as to calk Ships, to lay upon Cables, and to uſe in Medicines, *Aſphaltites lacus, pleriſque medicabilis,* ſays *Egeſippus*, de excid. urb. Hier. l. 1. c. 45. wherefore ſuch as come to this Sea, and know the Nature of it, have certain Skiffs and Inſtruments wherewith they draw theſe Cakes of Pitch to their Ships, to which it cleaves ſo faſt, it being naturally tough, that being brought to Land, they cannot get it off again but by the help of Urine and menſtruous Blood. Upon the Banks of this Lake, otherwiſe call'd *Aſphaltites*, grow Trees that bear Fruits of divers Kinds, as Apples and ſuch like; which are fair and pleaſant to the Eye, but if you either touch or open them you ſhall find nothing but Duſt; to which a beautiful Woman, contaminated with venereal Maladies, is often compar'd. And as for the *Metamorphoſis* of *Lot*'s Wife, or whether ſhe were transform'd into a real Statue of Salt, tho' ſome conceive that Expreſſion metaphorical, and no more thereby than a laſting and durable Column, according to the Nature of Salt, which admits no Corruption, yet we are obliged to take the Transformation of her in a literal Senſe, becauſe to this Day a little from *Zoar*, between the aboveſaid Lake and the Mountains of *Engedi*, the Pillar whereinto ſhe was turn'd, is yet to be ſeen ſhining like Salt; and without doubt will ſtand there to the End of the World for a Signal of God's Diſpleaſure againſt diſobedient Sinners.

Q. *What is meant by the Text*, The Lord rained upon *Sodom* and *Gomorrah* Brimſtone and Fire from the Lord out of Heaven, *Gen.* xix. 24?

A. This Lord or God, as he is ſaid to be in Scripture, muſt be diſtinct in Perſon (tho' they are both but one phyſical Eſſence and ſupreme Principle) from the Father, the Maker and Lord of all Things. The Lord who executed this Vengeance

geance was God the Son, *For* (as the Evangeliſt ſays) *the Father judgeth no Man, but hath committed all Judgment unto the Son*, John v. 22. The Text propounded to us evidently proves the Unity of the Father and the Son; nay, the very Unity of Operation plainly proves the Unity of the Divinity. *Dominus pluit ſuper Sodomam & Gomorrham ſulphur & ignem, à facie domini de cœlis*, is *Onkelos* his *Thargum* or *Chaldean* Paraphraſe on this Place, wherein *Fagius* has this Annotation, *Noſtri commentatores ſentiunt hunc locum unum eſſe, ex quibus colligatur Trinitas in veteri teſtamento: Quemadmodum & illud, dixit dominus domino meo: Et, ſedes tua Deus in ſeculum, propter ea unxit te Deus tuus: Eſt ſermo, inquiunt, de patre ad filium.* And theſe writings (as *Tertullian* ſays, *adverſ. Praxean*) *non in allegoriis & parabolis, ſed in definitionibus certis, & ſimplicibus habent ſenſum.*

Q. *What is the Reaſon that our Church of* Rome *obſerves theſe Feſtivals or Feaſts; namely*, Timothy, Blaſius, Patrick, Irene, Theodore, Corpus Chriſti, Symphoroſa, Aſſumption of the Virgin Mary, Linus, Urſula, All-Souls, *and* Ignatius.

A. Timothy, the Diſciple of St. *Paul*, is obſerv'd on the 24th of *January*, in Commemoration of his Birth on this Day; being by the aforeſaid Apoſtle ordain'd Biſhop of *Epheſus*, and having from thence preached (as *Dorotheus* writes in the Lives of the Prophets, Apoſtles, and ſeventy Diſciples) the Goſpel unto *Illyricum*, and throughout *Hellas* in *Achaia*, he there died, and was honourably buried. *Blaſius*, obſerv'd on the third of *February*, ſuffer'd great Torments for the Defence of the holy Goſpel. *Patrick*, obſerv'd on the ſeventeenth of *March*, in Memory of his working great Miracles, and being the much honour'd Patron of *Ireland*. *Irene*, is celebrated on the fifth of *April*, being a *Theſſalonian* Virgin, who was kill'd with a Dart for

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profeſſing the *Chriſtian* Faith. *Theodore*, celebrated on the ſixteenth of *May*, being an holy Father, who was the Diſciple of *Pachomius*. *Corpus Chriſti*, or the Feſtival of the Body of our Lord, owes its Inſtitution to Pope *Urban* IV. about the Year 1264, and is celebrated on the fourteenth of *June*, in Honour of the Body and Blood of *Chriſt*, who is really preſent in the moſt holy Sacrament of the Euchariſt: And therefore, during the Octave of this Feaſt, this Sacrament in all Countries profeſſing our Religion, is moſt ſolemnly carried about in Proceſſion, for the People to pay Adoration to it, by expreſſing their Devotion in Hymns and Prayers, accompanied with Muſick, Lights, ſtrewing Flowers along the Streets, and hanging their richeſt Tapeſtrys on the Walls. *Symphoroſa*, obſerv'd on the eighteenth of *July*, was an holy Woman, who with her ſeven Sons, ſuffer'd Death for the Goſpel. Aſſumption of the Virgin *Mary*, obſerv'd on the fifteenth of *Auguſt*, in Memory of her being taken up both Soul and Body into Heaven, after her Dormition or Diſſolution upon Earth. *Linus*, obſerv'd on the 23d of *September*, was a Biſhop that ſucceeded St. *Peter* in the See of *Rome*, which he held twelve Years, and then ſuffer'd Martyrdom. *Urſula*, obſerv'd on the 21ſt of *October*, was a religious *Britiſh* Virgin; who, notwithſtanding the Tenderneſs of her Sex, and Zeal for the true *Chriſtian* Faith, was moſt inhumanly martyr'd under *Attila*, a King of the *Huns*, ſtiled *Flagellum Dei*; and was a bloody, but valiant *Scythian*, who over-ran *Italy* and *France*. *All-Souls*, obſerv'd on the ſecond of *November*, in Commemoration of all the Faithful departed this Life, that by the Prayers and Suffrages of the Living, they may be deliver'd out of *Purgatory* into Heaven. *Ignatius*, obſerv'd on the ſeventeenth of *December*, was a Biſhop and Martyr, devoured by wild Beaſts at *Rome*.

The Letters, containing the following Queſtions, coming late to our Hands, we are oblig'd to give them a Place at the latter End.

Q. *I find a wide Difference between the Doctors of the Primitive Church, and the Doctors of the Preſent Church, about the Law of* Moſes. *St.* Paul *ſays, that the Law is Spiritual, and ſo ſaid the Fathers of the Church after him, and thereupon ſtudied for allegorical and metaphorical (which they call'd Spiritual) Interpretations on the* Moſaical *Writings: Beſides, they held that the Law conſiſted of Ænigma's and ambiguous Expreſſions (as were ſuppos'd the* Delphick *Oracle of* Apollo*) Typical and Propheticcal of* Chriſt *and his Church, ſo that they were profeſs'd Enemies to literal Interpretations on the* Pentateuch. *But our modern Doctors of the Church ſay, that the Law is literal; and are averſe to the antient way of allegorizing and tropologizing on the Writings of* Moſes, *as ſuppoſing them to contain no other than a literal Story in Relation to the* Jews *of old. Now (Gentlemen) here is certainly a great Error and Miſtake, and I deſire to know your Opinion on which ſide it lies: Whether in St.* Paul *and the Primitive Fathers of the Church, or in our modern Divines?*

A. As ſome *Heathens* have queſtion'd the Philoſophical Part of the Creation wrote by *Moſes*, ſo many *Chriſtians* are, ſome of them for commenting on his Laws in a figurative Manner, and others again in a literal Senſe: Thus they run on a *non cauſa pro cauſa*, pretending that for a Cauſe which is not, or not in that Senſe which is inferr'd. The Gentleman, who ſends us this Queſtion, ſays, the antient Fathers of the Church will have the Law of *Moſes* to be allegorical and metaphorical; our modern Divines hold it to be literal:

ral: But we ſhall no more have our Faith guided by the Antiquity of the one, than by the Authority of the other; becauſe, if a Man ſhould always adhere to the firſt, he might oftentimes widely walk out of the Track of Truth, ſince their Teſtimonies are not all (if we conſider them) ſo exact, as to examine the Doctrine they deliver'd: Nor ſhall we wholly rely upon the Authority of the modern Orthodox Divines, when we know that an Argument only from Authority to wiſer Examinations, is but a weak Kind of Proof, it being no other than a topical Probation, and as we term it, an inarticulate Argument, depending upon a naked Aſſeveration.

Without doubt St. *Paul*, who was inſpired by the Holy Ghoſt, was the beſt Judge of his own Senſe, therefore when he ſays, *The Letter killeth*, 2 Cor. iii. 6. he is only making a Compariſon betwixt the Miniſters of the Law and the Goſpel; proving a little after in the ſame Chapter, his Miniſtry is ſo far the more excellent, as the Goſpel of Life and Liberty is more glorious than the Law of Condemnation; for *he that deſpiſeth* Moſes *Law, died without Mercy, under two or three Witneſſes*, Heb. x. 28. The *Jews* were very ſevere in the Execution of their Laws; they having (as *Godwyn* ſhews in his Civil and Eccleſiaſtical Rites of the antient *Hebrews*, lib. 5. cap. 1.) diſtinct Courts, conſiſting of diſtinct Perſons, the one principally for Church-Buſineſſes, the other for Affairs in the Commonwealth; the one an Eccleſiaſtical Conſiſtory, the other a Civil Judicatory. The *Jewiſh* or *Moſaic* Law was receiv'd from the immediate Hand of God, and therefore (as *Coke* upon *Littleton*, page 55, ſays of our Municipal or Common Laws) abhors all Injury and Wrong; but yet they were forbid to enter any Friendſhip, Affinity or League, with the ſix Nations, or to ſhew any Mercy to

them, but commanded to *conſume all the People.* Deut. vii. 16. *Of the Cities of theſe People which the Lord thy God doth give thee for an Inheritance, thou ſhalt ſave alive nothing that breatheth: But thou ſhalt utterly deſtroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites.* Deut. xx. 16, 17. Here we think *the Letter killeth* literally; but the Law of *Chriſt* was proclaim'd with Peace in his Mouth to *Gentiles* as well as *Jews*, ſaying in his Sermon on the Mount, *Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you.* Mat v. 44.

So ſince we are under the Goſpel, it is not the bare Letter of humane Laws that wiſe Men ſhould ſtand upon, but the Drift and Intention of the Law; of that we may ſay in ſome Senſe as the Apoſtle did of an higher Law, *The Letter killeth.* Now every reaſonable Man knows, that the Intention of the Law is to ſave and protect the Innocent, to puniſh only the Guilty: The Judge therefore ſhall be a Perverter of Law, if, contrary to his Knowledge, he ſhall follow the Letter againſt the Intention, in condemning an Innocent. But to ſpeak yet plainer, you are to note, that tho' the Law ſhew'd the way to Life, yet the Letter thereof, in St. *Paul's* ſecond Epiſtle to the *Corinthians*, is ſaid to kill, becauſe it doth not communicate Graces to corrupt Man to keep the ſame, nor makes any Promiſe to forgive the Sin to him that treſpaſſeth, but curſes every one that abides not in all Things which are writ in the Law; convincing us of our Tranſgreſſions, and conſequently of our Guilt of Death, which is threaten'd to the Tranſgreſſions, for which Cauſe it is alſo call'd, the Miniſtery of Condemnation.

Q. *Should not* נפש חיה *in the* 30*th Verſe of the firſt Chapter of* Geneſis *be rendred a* living Soul, *as it is*

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in the ſeventh Verſe of the ſecond Chapter? If not, I deſire your Reaſons for the Difference in the Engliſh *Verſion, and to ſhew by what parallel Examples from holy Writ, ſuch a Liberty in tranſlating may be juſtified? Next, Is there a Difference of Sex in Souls? And laſtly, What do you conceive to have been the Cauſe of the following Prohibition in the* Moſaic *Law*, Thou ſhalt not ſeeth a Kid in his Mother's Milk. *Deut.* xiv. 21.

A. The Original of both thoſe Texts in *Gen.* i. 30, and ii. 7. are נֶפֶשׁ חַיָּה and נֶפֶשׁ לְחַיָּה in *Arias Montanus*'s *Hebrew* Bible, and in the interlineary Tranſlation of *Pagnine* render'd *Vivens anima* and *Animam viventem*, and it is likewiſe render'd *Anima vivens* by *Tremellius* and *Junius* in their *Latin* Verſion; but we ſuppoſe, the Reaſon why the Tranſlators of the *Engliſh* Verſion of our Bible have, inſtead of tranſlating the aboveſaid *Hebrew* Words *living Soul*, rather choſe to render them Life, is by that Part of a Metonomy, which puts the Effect or Thing cauſed for the Cauſe; for the Soul is the Cauſe of Life; and ſo, *è contra*, by the ſame Figure, the efficient Cauſe is put for its Effect, as in this Text, *And it came to paſs as her Soul was in departing*, Gen. xxxv. 18. where the Soul is put for Life: However, had the Tranſlators of the preſent *Engliſh* Verſion of our *Bible*, render'd their Tranſlation more agreeable to the *Hebrew*, their Work had been more juſtifiable than it is; for truly, they have deviated ſo much in ſeveral Places from the Original, that a new Tranſlation is greatly wanting among the Vulgar. As for your ſecond Queſtion, which demands to know whether there is a Difference of Sex in Souls, we anſwer, there is; for if the Extenſion of the Soul bears all the Proportions of a Man, it muſt undoubtedly have the ſame Similitude or Likeneſs in the Woman; and at the latter Day both Sexes will appear without any Deformity, by Defect or Exceſs; for if

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at the Time of the Reſurrection we ſhall riſe *unto a perfect Man*, Epheſ. iv. 13. for certain then the other Sex will alſo riſe both in Body and Soul a perfect Woman. And now we proceed to your third Queſtion, which would know the Cauſe of this Prohibition in the *Moſaic* Law, *Thou ſhalt not ſeeth a Kid in his Mothers Milk*, Deut. xiv. 21. you muſt know that this Prohibition is made in two other Places of Scripture, *Exod.* xxiii. 19. and xxxiv. 26. and wherefore it was made, *Tremellius* and *Junius* thus anſwer for us; *Ne ſacrificii primitiarum ve nomine offerto. ullam pecundum quum adhuc eſt lactea, id eſt, antequam ſeptiduum exceſſerit, quo apud matrem relinqui, jubetur*, Exod. xxii. 30. *nam etiam in cibis privatis, illius tamquam immaturi uſus damnatur.*

Q. *Of the Two Religions, a* Quaker *or a* Papiſt, *which would you chooſe with your Reaſon; and whether it is not againſt the Laws of God, for a female* Quaker *to teach in a publick Aſſembly, as being actually forbid in Scripture? After what manner ſhould a Gentleman at the firſt Viſit accoſt his Miſtreſs, he knowing her very well by Sight, but no farther; and ſhe not having the leaſt Knowledge of his Reſolution: And likewiſe, he being much inferior to her in Wealth, tho' not in Perſon? Your Opinion whether you think the Author of the Paper entituled,* The Britiſh Manufacturer, *ought to be encourag'd or ſilenc'd, for his falſe Aſperſion, in pretending to vindicate one half of the Nation, and ridiculing the other Part, becauſe of their flouriſhing Trade?*

A. To the firſt Queſtion we reply, we know not how the Fury of a fiery Tryal might work on the Spirit, but otherwiſe, we ſhould chooſe neither; for we look upon the *Papiſts* Doctrine of *Tranſubſtantiation*, ſolitary receiving the *Euchariſt* without Communicants, dry Bits in the *Lord's* Supper without the Cup, imaginary Flames of *Purgatory*, praying for the *Dead*, ſprinkling with *Holy Water*, baptizing *Bells*, auricular *Confeſſion*, extream *Unction*, numbring their Prayers by *Beads*, dividing

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Tranſgreſſions into *mortal* and *venial* Sins, honouring the Croſs, worſhipping *Images*, *Indulgences*, *Pilgrimages*, *Reliques*, praying in an unknown *Tongue*, holding the *Pope* infallible, and paying Adoration to Saints, Angels, and the Virgin *Mary*, are as utterly pernicious to *Chriſtianity*, as the *Quakers* moſt damnable and blaſphemous Tenets (as you may ſee in *Roſs's Panſebia*, page 382, 383, 384, 385, 386.) in ſaying that *Chriſt* had his Failings, in whoſe Mouth was found no Guile, deſpiſing ſuch helps as God hath given for propagating the Goſpel, rejecting the Expounding of the Scriptures, refuſing Baptiſm, ſcorning decent Ceremonies in Religion, maintaining that the Scripture is not the Word of God, that there is no Trinity, that *Chriſt's* coming in the Fleſh was but a Figure, that there is no local Heaven nor Hell, no Reſurrection of the Body, that *David's Pſalms* are carnal, rejecting all Univerſity Learning, denying Tithes to Miniſters, quarrelling with the Word Sacrament, becauſe not found in the old or new Teſtament, not abiding ſtudied or methodical Sermons, that our Preaching is Conjuration, that Prayer for Remiſſion of Sins is needleſs, that the Man *Chriſt* is not aſcended into Heaven, and in ſaying that ſome of them are *Chriſt*; as particularly one *James Naylor* a *Quaker*, who preſuming to proclaim himſelf the *Meſſiah*, had Diſciples and Women miniſtring to him, and moſt blaſphemouſly applying ſeveral Texts of Scripture to this Fellow, who was but a common Soldier in *Oliver Cromwell's* Army. He firſt appear'd at *Briſtol*, where a Man leading a Horſe before him, and *Dorcas Erbury* and *Martha Symonds* going up to the Knees by the Side of his Aſs, ſang aloud, *Holy, holy, holy, Hoſanna to the higheſt.* For this they were ſiez'd, and brought up to the Parliament; they enter'd the Houſe ſinging their Blaſphemies, and a Committee being appointed to conſider their Puniſhment, he was appointed to

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be ſet in the Pillory twice, and his Forehead to be ſtigmatiz'd with the Letter *B.* for a *Blaſphemer*, and bored thro' the Tongue with an hot Iron, whipp'd twice here, and once at *Briſtol*, and then put into *Bridewell*, there to be kept cloſe Priſoner, and to eat no more than he earn'd, but ſhortly he was remov'd from *Bridewell* to *Newgate*, where, after three Days wilful faſting, having weaken'd himſelf even to Death, he begg'd ſome Victuals, and then was ſet to work, which he perform'd till *Cromwell*'s Death, when he had his Liberty, but ſoon after died. In a word, the *Papiſts* are the very worſt of *Chriſtians*, as the *Quakers* are of *Heathens*; and as for Women holding forth, or chattering like a Magpy in their Meeting-Houſes, the great Apoſtle of the *Gentiles* condemns it in theſe Words, *Let your Women keep ſilence in the Churches, for it is not permitted unto them to ſpeak. If they will learn any thing, let them ask their Husbands at home; for it is a ſhame for Women to ſpeak in the Church.* 1 Cor. xiv. 34, 35. To the Gentleman's ſecond Queſtion we have nothing to ſay, becauſe in the Preface to this Undertaking, we declar'd, we ſhould not anſwer any Thing of Love Affairs, unleſs it lay in a Caſe of Conſcience. And as to the third Queſtion, relating to the Author of the inſignificant Pamphlet entituled, the *Britiſh Manufacturer*, if the ſame Perſon writes it, whom we are told, we have no more to ſay than this, that the only way to ſilence him, is to ſign his *Exit* at that Place in the County of *Middleſex*, which has ſtock'd the *Romiſh* Calendar with a great many bad Saints, and worſe Martyrs.

F I N I S.

N. B. All Perſons that ſhall propoſe Queſtions to the Gentlemen of the Society of the *Delphick Oracle*, may ſend them to *John Roberts* in *Warwick-Lane*, where Letters will be taken in, but not without Poſt paid. Two Letters ſign'd *N. R.* and *R. M.* will be anſwer'd in our next.